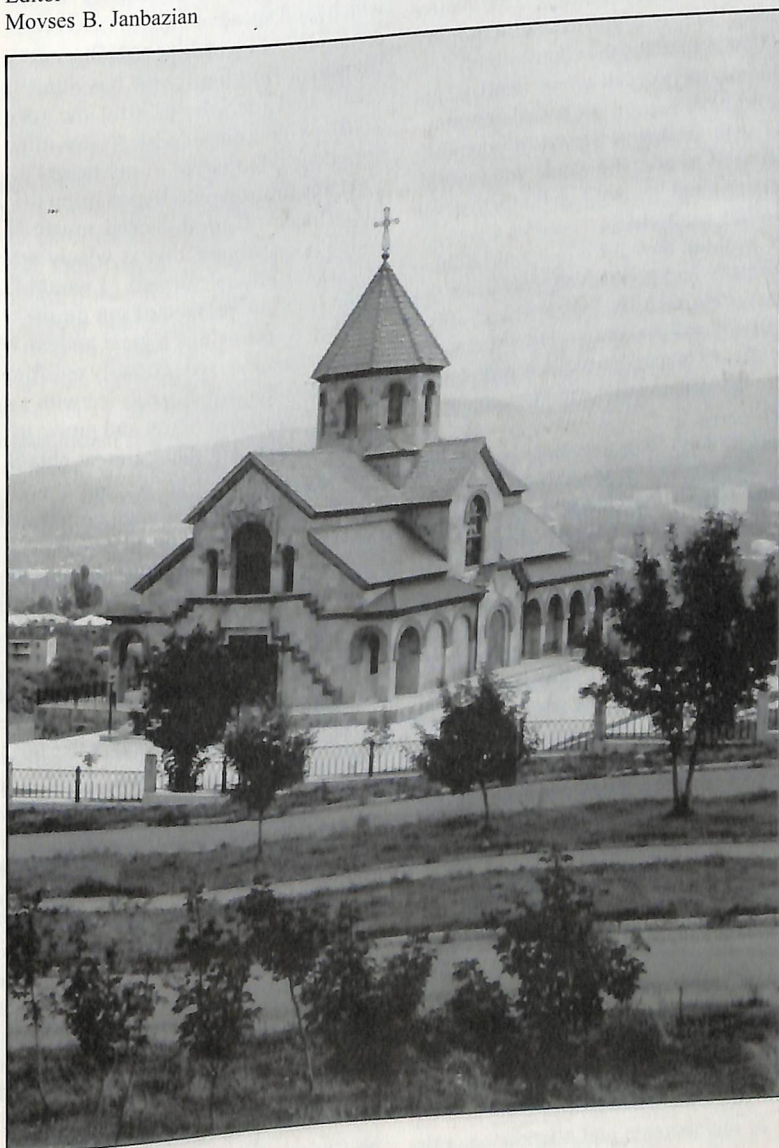


# AMIAA News

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Editor  
Movses B. Janbazian



His Holiness Karekin I, Supreme Patriarch and Catholicos of All Armenians, visited the Armenian communities in southern Russia last summer and consecrated, on August 31, 1997, this newly-constructed beautiful Armenian Apostolic Church in Kislovodsk. There are around 800,000 Armenians and 14 Armenian Apostolic Churches in southern Russia. The Primate of the Armenian Apostolic Church of the region is Bishop Yeznik Petrossian.



## How to Strengthen our Armenian Evangelical Churches through Music

by John P. Merjanian\*

"The Armenian Evangelical Church," authored by Rev. Dr. Vahan Tootikian, is an impressive and praiseworthy book. I will highlight here a few of his observations and concerns along with my suggestions, recommendations and hopes for our future generations.



Dr. Tootikian states that the most fundamental crisis of the Armenian Evangelical Church today is spiritual; our churches suffer from spiritual apathy. In the past, it was their peculiar genius for spiritual values which earned Armenian Evangelicals their unique place in history. Their religious consciousness colored everything they did. In the present, the enthusiasm of the first and second generations of Armenian Evangelicals has definitely waned.

The various ministries and benefits of non-Armenian Protestant churches is reason enough for some Armenians to give up their own church and join a neighborhood church. This is especially true when, besides spiritual benefits, there are some fringe benefits and considerations, such as more social contacts with others outside their own ethnic community and business connections; distance may be a factor, as well as similar types of worship. Most of the Armenian Evangelical churches in the Diaspora are in danger of losing their identity. The problem of assimilation is the most serious threat.

Do we have problems? Yes we do, but remember, "The Armenian Evangelical

Movement was evangelistic, with a genuine thrust toward missionary outreach, and today it must be prepared to proclaim the 'Good News,' for evangelism is the ultimate test of the preservation of evangelical values," states Dr. Peter Doghramji. The thrill of the pioneer that the

early generations experienced, the original wonder and awe are lacking. The quality of spiritual life has begun to deteriorate. We should not forget that the church that is predominantly concerned about itself is not going to have a solid basis for communicating with God who has clearly committed Himself to love the whole wide world. Moreover, churches that live for themselves die within themselves.

Let us think now for a moment how we individually and collectively can assist the AMAA who, with its dedicated and effective Board and Executive Director, work tirelessly on many marvelous projects to serve our Armenian people throughout the world.

Dr. Tootikian feels that there is a decline in public worship. If worship is one of the highest acts of the Christian church, and one of the most powerful vehicles for spiritual growth, then the present performance of Armenian Evangelicals implies a degree of spiritual impoverishment. One of the major complaints made among many Armenian Evangelicals today is that their spiritual leadership is not adequate. There is criticism that the churches have tolerated mediocrity and have lowered their performance standards at many levels. Ministers have been criticized for not being what they were called by God to be. Some laymen are critical of their minister's pastoral leadership and philosophy, especially the vast gap between their minister's utterances and performances. Thus, the credibility of their spiritual leadership is being seriously questioned. The words and the deeds of the ministers do not match.

Many Armenian Evangelical churches in recent years have been experiencing a decline in membership and attendance, a de-

terioration of spiritual lifestyle, and erosion of long-established religious and cultural values. Armenian churches need spiritual leaders who will bring not only a tribute of excellence to the common treasury of Armenian Christendom, but also will inspire new generations by the example set by their own lives.

As has been stated before, the worship service is one of the highest acts of the Christian church and one of the most powerful vehicles of spiritual growth. Many times people refer to the worship service as "The Sermon," as though the sermon were the most important item of worship. It must be emphasized that the sermon is only one of many parts of the worship service through which God speaks to the minds, hearts, and consciences of worshippers. One of my dear friends, a fine bass who has sung in my choirs and recordings, told me recently, "This sermon does speak to my mind and conscience, but never to my heart."

At this time I would like to bring the great importance of good sacred music to our worshippers; music that is wisely selected and beautifully performed. I would like to quote from the preface of my thesis:

When a choir sings a great anthem effectively, it becomes so spiritually uplifting that one leaves the worship service with a sense of total fulfillment of joy and praise to God.

It has been said that "a great church is a singing church," or "a singing church is a great church." If churches emphasize the importance of great music programs, there is no doubt in my mind that the spiritual results will be miraculous. The organist, choir director, soloists, and choir members can be a real blessing to the worship service.

The Armenian language has been called a language of praise and thanksgiving. What better way to pray and praise our Lord in song than in our mother tongue.

I would like to share with you this true story: When our son, Craig, was four years old, I found him sitting on our front porch looking very serious.

I said, "Son, why are you so serious?"

He answered, "Daddy, God talked to me."

"That's great, what did He say?" I asked.

"I don't know," said Craig.

"When God talks to you, shouldn't you listen carefully to what He is saying?"

He answered, "I was, but He was talking in Armenian!"

Singing hymns has been an essential part of Christian worship and fellowship ever

since the disciples "sang a hymn when they went to the Mount of Olives" (Mark 14:26). The Apostle Paul, likewise, admonished the Christians to "speak to one another with psalms, hymns, and spiritual songs" (Ephesians 5:19), thus expressing thanks and gratitude to God "for everything, in the name of our Lord Jesus Christ" (Colossians 3:16 and Ephesians 5:19).

In order to have a great program of music in a church, it is vital to select talented and dedicated musicians. They should not be chosen simply because they love to sing, but on the basis of musicianship. Because they are to be church musicians, the first qualification is that they are practicing Christians with an understanding of Christian worship. If they do not have this qualification, no amount of musical ability will make up for its absence as far as Christian worship is concerned. If we want enthusiastic choir members, we need to select talented choir directors, organists, and soloists. If the quality of the leader is poor, talented choir members will sit in the congregation. Don't expect a congregation to grow when the music program is poor. Members will expect fine music the same way they expect great sermons.

The choir director and the minister should work together in selecting great hymns for congregational singing. The organist should have access to these hymns in advance so that he or she can play them effectively for the congregation. Adding strings or brass to hymn singing, along with the organ, can be a great asset. I would discourage "throw-away" music such as choruses and praise songs. They may be popular for a short time, but they are continuously changing because they have no lasting value.

Selection of anthems is vital to our churches. Some of the greatest anthems were composed in the 18th and 19th centuries by Christian composers, dedicated to serving the Lord. Also, there are a number of anthems composed in this century by serious musicians.

One of my Bible College students asked me a few years ago why I liked to conduct compositions from these centuries rather than contemporary American music. I asked him, "What book do you read in your church?"

He said, "The Bible, of course!"  
"But why don't you read contemporary American psychological or philosophical books instead of a 2,000-year-old Bible?"

"Thank you, sir, I get the message," he answered.

If the choir director does not provide anthems that are challenging musically and spiritually, many faithful choir members will drop out, and even large churches will have mediocre choirs. The function of the choir is not to provide great Christmas and Easter music, but great music every Sunday as a part of worship. If the minister preaches only two great sermons throughout the year, he won't last long either.

Many Protestant churches tend to perform contemporary sacred rock music, or music by church music publishing mills that grind out new anthems and cantatas with poor, formula music, and mediocre texts. Many of these anthems have little to say and are shallow in their witness to Christ at best, both in message and musical content.

A few years ago I was watching Dr. Robert Schuller of the Crystal Cathedral, interviewing the world famous violinist, Yehudi Menuhin. One of the questions he was asked was what he thought of sacred rock music. Mr. Menuhin responded, "That's not music, that's noise."

We should take advantage of the new book of "Sacred Anthems" just published in Armenian. These will present a challenge to your choirs to perform great music. There are also many fine sharagans that will add greatly to the worship. Don't underestimate music for smaller groups as well, such as male quartets. There are many books of male quartets available in English, and a new book in Armenian is now available. I have talked to many people who are active in various churches, and all were enthused to hear male quartets.

In one of my required courses in church music, we went to visit a synagogue to see how their services were run. The Rabbi told us how important music is to the Jewish service. He said, "If we don't have a talented cantor, we had better close our doors."

I have mentioned the importance of great hymns and anthems. I feel very strongly about the importance of soloists. We should use their talents often to perform solos, duets, and quartets. Also, if there are talented instrumentalists, we should use their talents as soloists or in group performances. Children as well as adults should be encouraged to perform in church. Many parents spend a fortune to have their children learn to play an instrument or take voice lessons. If the children are not given opportunities to per-

form, they cannot advance in their field of music. Churches should provide recitals and invite everyone to come and hear the performances. This will encourage them to become better musicians. When they feel their talents are used and appreciated, they will stay in the church, help in future programs, and glorify God with their talents.

I do hope Sunday School teachers are talented leaders when they teach our beloved youngsters beautiful hymns within range of their voices, and not choruses and praise songs only.

Remember, they will be the future choir members of our church.

I do hope seminaries train our ministers to become well versed in great church music as well.

After reading this article, I have no doubt that the trustees will ask "How can we afford to pay adequate salaries for the choir director, organist, soloists?" My answer is simple, "How can we not afford if we want to survive as Armenian Evangelicals in this country?"

I believe that when the performance of music excels, and matches the quality of the rest of the worship service, the sanctuary will be packed every Sunday, not only at Christmas and Easter.

There are ways to help raise funds for the music program. First, we should learn to tithe, not just financially, but with our time and talent as well. I believe that the more we give to our church, the more God will increase our assets. If we are capable of sharing our treasures that comes from God, we should share it for the glory of God. There are people who, given the opportunity, may want to sponsor a part of the music program as their gift to the church. The leadership of the church, or the trustees, could approach people with financial means to help. Present to them the opportunity to sponsor soloists or other major expenses. It will give them a sense of pride and joy to help make a fine music program a reality. Choir concerts, or recitals during the year could raise funds for the music budget.

I pray that in the future, when we celebrate our anniversaries or attend church conventions, we will be able to use our combined trained and talented choirs and not have to rely on other sources for help. I hope that every Evangelical will seriously make every effort to have the dream of our forefathers come true, to "Serve the Lord with gladness and come into His presence with singing." □



## AMAA Executive Director Visits Middle East

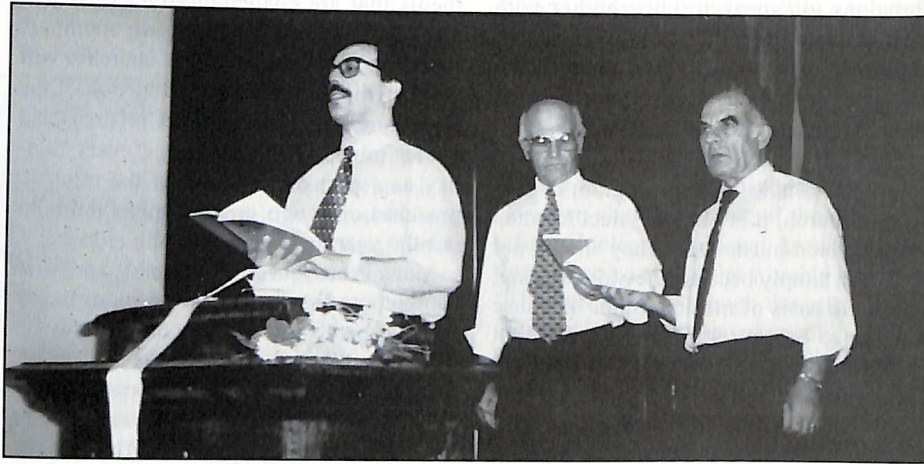
Earlier this year, from late June to mid-July, Rev. Movses Janbazian, Executive Director of the Armenian Missionary Association of America (AMAA), visited the Armenian Evangelical communities in Lebanon, Syria and Turkey.

The principal reason for Rev. Janbazian's visit to Lebanon was to attend the high-level Conference on Haigazian University. This Conference, attended by Armenian Evangelical leaders from the U.S., and the Middle East, focused on Haigazian's future and involved reorganizing the administrative and advisory bodies of the University. Rev. Janbazian also met with church and community leaders, local pastors, school principals and representatives of the Union of Armenian Evangelical Churches in the Near East (UAECNE).

In Syria, Rev. Janbazian visited Aleppo and Kessab, where Armenian communities in Syria are concentrated. He met with local pastors and church representatives and preached in two of the churches.

Rev. Janbazian's visit to Istanbul, where the remnants of the Armenian community in Turkey are concentrated, was to assess the activities and needs of the Evangelical churches there. The Armenian Evangelical Church in Gedik Pasha - one of only two in Istanbul - is badly in need of repairs. There are about 80 "official" members of the church (members must register with the government) and draws about 60-100 people to its Sunday morning service - most of them non-Armenians. The Armenian Evangelical Church of Beyoglu - the "mother church" of Armenian Evangelicals - also holds a Sunday morning service. Attendance, however, is only about 30. The Bible House Church has been demolished for development, so its former congregation worships at the Gedik Pasha church. All indications show that the Turkish authorities are succeeding in their "ethnic cleansing" program, forcing Christian minorities to emigrate or disintegrate.

In his capacity as the Executive Director of the AMAA, Rev. Janbazian visits from time to time, Armenian Evangelical communities in the Middle East and other parts of the world to evaluate local needs, provide help if possible, and show that such communities, however small or remote, are part of the greater Armenian Evangelical world family and are worthy of recognition and support. □



*Rev. Movses B. Janbazian with the preachers of the Armenian Evangelical Churches of Gedik Pasha and Pera (Istanbul), Mr. Krikor Aghabaloghlu (left) and Rev. Hovhannes Delice (right), and with the leaders of the Armenian Evangelical churches in Aleppo, Syria. Members of the Armenian Evangelical Church Council of Athens, Greece.*

## Catholicos Aram I Visits AMAA

On his first pontifical visit to the Armenian communities and congregations of the Prelacy of the Armenian Apostolic Church in the Eastern United States and Canada, His Holiness Aram I, Catholicos of the Great House of Cilicia, also visited the headquarters of the Armenian Missionary Association of America (AMAA) in Paramus, NJ, on Monday, October 6, 1997.

Accompanying His Holiness were several high-ranking clergy and lay leaders of the Armenian Apostolic Church, including His Eminence Archbishop Mesrob Ashjian, Prelate of the Eastern U.S. and Canada; His Eminence Bishop Moushegh Mardirossian, Prelate of the Western U.S.; Mr. Onnic Marshlian, Chairman of the Executive Council of the Prelacy; and others. His Holiness was received by AMAA Board members and Armenian Evangelical clergymen, including Rev. Movses B. Janbazian, Rev. Dr. G. H. Chopourian, Rev. Soghomon Nuyujukian and Rev. Ara Heghinian.

The historic event of His Holiness Aram I's visit with the leadership of the Armenian Missionary Association of America was marked with cordial words of warm greetings by Rev. Janbazian and His Holiness Aram I, who, over the years, have maintained their close friendship developed during their student days at the Near East School of Theology in Beirut. His Holiness presented Rev. Janbazian with a medallion pictured on one side with the "Mother" Cathedral of the Holy See of Cilicia at Antelias, Lebanon, and on the other side with the cauldron of the Holy Muron. The Pontiff expressed his appreciation for the outstanding and many-faceted services of the Armenian Missionary Association of America and the witness and service of the Armenian Evangelical churches. He spoke with commendatory words about the Apostolic and Evangelical Churches' cooperation and close fellowship in the Middle East, where both Churches jointly sponsor a number of institutions of community service. A former student of Haigazian University and a graduate of the Near East School of Theology, His Holiness also spoke highly of the exceptional service of the Armenian educational institutions in Syria and Lebanon.

On behalf of the AMAA and the Armenian Evangelical community, Rev. Janbazian presented His Holiness with a communion chalice. "This chalice", he said to the Pontiff, "is presented to you in celebration of that spirit of genuine Christian love and ecumenicalism which unites us as the servants of the same Master, members of the same Holy and Universal Church of Jesus Christ, and the heirs of the same Armenian Christian heritage. Please accept it as an affirmation of our communion in and through Jesus Christ, and as a token of our prayerful wishes for an ever-growing fellowship and cooperation between the Armenian Evangelical Church and the Armenian Apostolic 'Mother' Church."

The visit also featured a reception in honor of His Holiness, which offered an opportunity for all to greet the Pontiff and enjoy a memorable time of fellowship. Before his departure from the AMAA headquarters, His Holiness also visited the Armenian Presbyterian Church sanctuary, located adjacent to the AMAA headquarters. Rev. Ara Heghinian, pastor of the church, welcomed the Pontiff and his entourage. After singing "Hyre Mer", His Holiness offered a prayer and the benediction. □



*The Rev. Movses B. Janbazian presenting His Holiness Aram I with a commemorative communion chalice (above). Rev. G. H. Chopourian, AMAA Honorary Executive Director, with Catholicos Aram I.*



# Haigazian University

## The Future of the University

Haigazian University was founded in Beirut in 1955 through the efforts of the Union of Armenian Evangelical Churches in the Near East (UAECNE) and the Armenian Missionary Association of America (AMAA). It was founded in response to a pressing need: giving young Armenians in the Middle East an opportunity to acquire a college education. Colleges in Lebanon were few and, for many, too expensive. Haigazian offered this opportunity to all qualified Armenians, irrespective of their financial circumstances. The success of this institution is visible today in the large number of graduates who occupy important positions in the professions, in business and in government.

During the prolonged civil war in Lebanon, Haigazian University — along with all public institutions in Lebanon — suffered a period of decline. Haigazian survived, and is now in a period of reconstruction and renewal. An international conference was held in Lebanon on June 27-28, 1997, to determine

the degree and direction of that reconstruction and renewal efforts.

The conference was attended by representatives of the UAECNE, AMAA, Haigazian Board of Managers, Haigazian Board of Trustees and Stephen Philibosian Foundation. These included Albert Momjian, Esq. (President, AMAA); Mr. Robert Hekemian (Vice-President, AMAA); Rev. Movses B. Janbazian (Executive Director, AMAA); Mrs. Joyce Stein (Chairman, Stephen Philibosian Foundation); Dr. Rendel Levonian (Chairman, Haigazian Board of Trustees); Rev. Robert Sarkissian (Chairman, Haigazian Board of Managers); Rev. Hovhannes Karjian (President, UAECNE); and Rev. Dr. John Khanjian (President, Haigazian University).

The conferees spent two days mapping the direction of Haigazian's future, and ended their conference with a banquet under the patronage of Al-Rafik Hariri, Prime Minister of Lebanon.

On the day following the con-

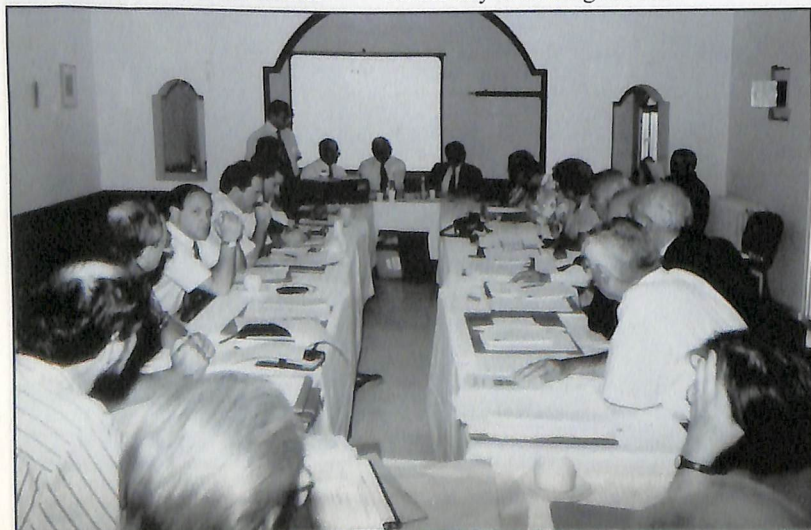


**Cutting Haigazian University's 43rd Anniversary Commemorative Cake are (from left) Rev. Hovhannes Karjian, Rev. Robert Sarkissian, Mr. Albert Momjian, Dr. John Markarian, Rev. Movses B. Janbazian, Dr. John Khanjian and Dr. Rendel Levonian**

ference (Sunday, June 29), the participants attended the baccalaureate ceremony at Haigazian University to witness the awarding of over 60 degrees to this year's graduating class.

The AMAA's officers and Board members stayed in Beirut for three additional days to meet with UAECNE leaders to discuss the prob-

lems and needs of the Armenian Evangelical communities and institutions (churches, schools, etc.) in Lebanon and Syria, and to make plans to deal with present and anticipated circumstances, problems and needs. □



**A scene from Haigazian University Global Conference, and participants in the Conference on the stairs of Mugar Building.**

## The 37th Commencement Service

Haigazian University (HU) held its 37th commencement exercises under the patronage of the Armenian Missionary Association of America on July 4, 1997. The ceremony took place at Beirut Hall, Sin el Fil, and was attended by over 700 people. Among the guests at the ceremony were Mr. Michel Faraon and Mr. Apraham Dedeyan, both members of the Lebanese Parliament; representatives of the Armenian Missionary Association of America; the former President of Haigazian University, Dr. John Markarian and his wife; and members of the University Board of Managers.

The ceremony began with the national anthems of Lebanon and Armenia, followed by the Invocation delivered by Rev. Robert Sarkissian.

Dr. Markarian, who served as the guest speaker, recalled his first impressions of Lebanon in 1955, when he arrived to serve as the founding President of HU. His words described Lebanon as a nation of overlapping cultures that form a mosaic of communities. He enjoined the graduates to respect each and every culture, and work towards building bridges across communities, pulling down the walls of separation built between them during the war.

Dean Wilma Cholakian presented the candidates to President Khanjian, who conferred 39 Bachelor of Arts degrees, 21 Bachelor of Science degrees and 8 In-Services Teacher Training Certificates. President Khanjian congratulated the graduates on their dedication and achievement in their University careers and reminded them that they represent a special class for several reasons: they are the largest graduating class since 1975, they represent the end of Haigazian's exile from its Kantari campus, and they are the first graduates of Haigazian University.

The commencement ended with the benediction by Rev. Hovhannes Karjian, the President of the Union of Armenian Evangelical Churches in the Near East. □



**A scene from the Baccalaureate Service of Haigazian University held at the First Armenian Evangelical Church, Beirut, Lebanon.**

## A Graduate's Testimony

**Editor's Note:** Miss Arpy Kardashian of Beirut, Lebanon, one of Haigazian University's 68 recent graduates, shared the following testimony during the University's Baccalaureate Service on Sunday, June 24, 1997.



**Arpy Kardashian**

Haigazian University I learned to love helping people.

I want to thank the Board of Trustees and the Administration for giving me the opportunity to learn how to serve. I want to thank the Faculty for all the information and guidance they provided. Special thanks to our Campus Minister for his great example as a servant. I also want to thank my parents for the path they brought me up on, and their patience and encouragement. Finally, I want to thank my friends and challenge them to a life of service. As a Social Worker my profession naturally entails service, but God also needs business, computer, biology, psychology, education and other majors. God can use us and bring out the best in us if we only commit our lives and our ambitions to Him. When we dedicate our lives totally to Him, He can melt us, mold us, fill us and then use us. □

I am Arpy Kardashian and I majored in Social Work. I finished my courses in February 1997, and as of April I started working for the Armenian Missionary Association of America in Yerevan, Armenia. I work with 6-12 year-old children, organizing and coordinating the Christian Education Program. My job also entails organizing and coordinating the Child Sponsorship Program that our Association has in Armenia.

I started studying Social Work because I realized that this was God's plan for my life. I was planning my own future the way I wanted it to be, but God had a totally different plan for my life. I realized that my strength and effort could lead me to something good only if I surrendered my will to His. As soon as I committed my future and my profession to God, He broke my pride and shaped a new ME.

All the things I learned at Haigazian University, whether in my courses or things I learned through my relationships with my classmates and instructors, have been very helpful and constructive. As a Social Work student I learned how to help people help themselves. As a Christian believer and a member of the Spiritual Life Committee at



## Armenian Children's Milk Fund: A Gift of Life to Infants in Armenia and Karabagh

The nutritional programs of the Armenian Children's Milk Fund (ACMF) has significantly lowered the infant mortality rate in Karabagh. This was confirmed by Dr. Viatcheslav Aghabalian, the former Health Minister of the Republic of Karabagh. In 1993 the infant mortality rate in the republic was 86%; in 1997 it had dropped to 13%. Health officials hope to bring the rate further down to single digits by 1998 with continued assistance from ACMF. According to Health Ministry sources there are approximately 1500 to 2000 births in Karabagh every year.

Under the sponsorship of the Armenian Missionary Association of America (AMAA), the Armenian Children's Milk Fund of Boston, MA, along with its affiliates in Worcester, MA, and Providence, RI, has been regularly providing soy-based isomil formula to Armenia since 1989. Recently, with the establishment of AMAA offices in Stepanakert, capital of the Republic of Mountainous Karabagh (RMK), and upon the request of the Health Ministry of RMK, this vital program was expanded to include also the children in Karabagh.

Infants in Armenia and Karabagh unfortunately do not get proper amounts of nutrition in their regular diets due to the economic crisis resulting from the blockade in the region. Breast feeding is still rare due to the malnutrition of the mother or due to stress. Infants are fed formula as a supplement. This was confirmed by Dr. Nazeli Sarkissian the resident doctor who serves in the AMAA's clinic in Yerevan.

Three shipments of Isomil formula - 4,400 cases or 27,000 pounds - were airlifted to Armenia during the last three months via flights organized by United Armenian Fund. These shipments, at a cost of \$75,000.00, were made possible through ACMF and the generous support of concerned individuals and organizations.

The formula is distributed directly from AMAA offices to families of new born babies upon a written recommendation received from the local hospital. Distribution centers are located in Yerevan, Gumri, Vanatzor, Stepanavan, Goris and Stepanakert. Recently two representatives of ACMF, namely the newly elected Chairperson, Mrs. Jeanmarie Papelian and Mr. Karnig Ostayan, Committee member, visited Armenia to evaluate the new needs and also to participate in the distribution of the formula.

Each case of Isomil provides enough nutrition for one child for a period of one month. Health officials recommend feeding the same formula to an infant regularly until the age of one. Through a special arrangement, Isomil is purchased at discounted prices from Abbott Laboratories. The suppliers also provide a certain amount of formula free of charge, considering the crucial need for this



Dr. Nazeli Sarkissian, AMAA's resident physician, pictured with two of the infants receiving Isomil.

program. A contribution of \$19.00 per month or \$228.00 per year will be enough to save the life of yet another child in Armenia and Karabagh, helping lower the mortality rate even more.

The Holiday Season is at hand, and soon we will celebrate the birth of our Lord Jesus Christ. The picture of the Infant Jesus in the manger will remind us of the true meaning of the gift of life and love that God shares with us. It should also remind us that while we feel the blessedness of the season, we should also remember those who are underprivileged and need our love and care.

Let us specially remember our little ones in Armenia and Karabagh, who unfortunately suffer the most. Let us share God's Love with them through the Gift of Life. Let us remember that what we do today will not only confirm our righteousness but will also guarantee the future of our nation.

While you fill out the coupon, please remember that a gift of \$19.00 a month for 12 months, or \$228.00 for one year, will save the life of one Armenian child. □

**Yes, I would like to make A Gift of Life to our children in Armenia and Karabagh.**

**Enclosed is my contribution of \$ -----.**

**Name -----**

**Address -----**

Make your tax deductible donation to: AMAA/ACMF, 140 Forest Avenue, Paramus, NJ 07652

## Orphan/Child Care Committee Raises \$70,000

The AMAA Orphan/Child Care Committee of Boston recently sponsored two events which netted about \$70,000.00 for the AMAA's Child Care projects in Armenia and Karabagh.

The first event, held last summer, was a direct mail appeal, featuring the drawing of a joyful Armenian picnic on its cover which was designed and decorated by Romard and produced by Results, Inc. of New Jersey. The appeal invited prospective contributors to attend a picnic not in person, but through a representative, namely, a contribution. Romard's artwork was exquisitely creative, capturing the spirit of a happy traditional Armenian picnic, and Results, Inc.'s wording of the invitation was imaginative. These generous donations on the part of the artist and the advertising firm contributed to a most successful fundraiser.

The second event was the Committee's

third Annual Luncheon/Children's Fashion Show held at the Oakley Country Club in Watertown, MA. Twenty-four talented and dedicated hostesses decorated the tables with centerpieces designed with a child or holiday theme. Celebrity auctioneer Mike Wankum of Channel WB56 in Boston, "The 10 O'clock News", handled the live auction of the centerpieces. He projected the sincere love he feels for all children in need.

Fourteen children, six mothers, and two grandmothers adorned the runway in high fashion clothing from Talbots, the internationally renowned fashion store. Talbots generously provided the outfits, music, and gifts for the mini-models.

This exciting fundraiser was made possible through the hard work of the twenty-four hostesses and the loving labors of the members of the AMAA Boston Child Care Committee: Rosemary Atamian, Joanne



Margot Palandjian was one of the fourteen children participating in the fashion show.

DeAngelis, Nancy Eskandarian, Joyce Janjigian, Sheila Palandjian, Jacquie Stepanian, and Michele Simourian.

The need remains great, and those who would like to help orphaned and underprivileged children in Armenia and Karabagh may mail their tax-deductible contributions to: AMAA Orphan/Child Care Fund, 140 Forest Avenue, Paramus, NJ 07652. □

## ACMF Holds Two Successful Fundraisers

The Armenian Children's Milk Fund (ACMF) recently held two successful fund raisers, a Golf Tournament in Boston, MA and a Yard Sale in Providence, RI.

The fifth annual ACMF Golf Tournament was held last August. Since 1993 the tournament has attracted hundreds of golfers. Many come from the Armenian community; however, a consistent 40% of the 140-150 golfers who play each year are not Armenian. They support the ACMF because of the vital work it does.

John Fashjian, a Framingham businessman, created and developed the ACMF Golf Tournament. He credits the many members of the ACMF Golf Committee for the continuing success of the Tournament. "They respect each others contributions and they work well together. What's uppermost in our minds is the well-being of Armenia's infants and children," John said. Members of the committee are Seta and Mike Kalajian, Sy and Alma Sahagian, Ed Keljik, Dick Kazanjian, Karnig Ostayan, Jeanmarie Papelian, Maryann Kazanjian, Judy Talanian Shagoury, Michele Fashjian, Seth Bilizerian, Charles Sayag, and Natalie Zakarian.

One of the most interesting parts of the day was the auction during dinner. This year WCRB-FM radio personality Laura Carlo shared auctioneering duties with Mike Kalajian. Ed Keljik added excitement by offering a financial bidding challenge which many golfers accepted.

Reflecting on the work of the ACMF, John Fashjian said, "When Armenians work together, they can do wonderful things."

Last spring, members of the Rhode Island affiliate of the ACMF held a successful fundraiser. They had a yard sale which was held in the parking lot of the popular Armenian restaurant and catering service, "Delicacies," owned and operated by two young Armenian women, Stephanie Masoian and Linda Minassian.



Members of the ACMF Golf Tournament Committee.



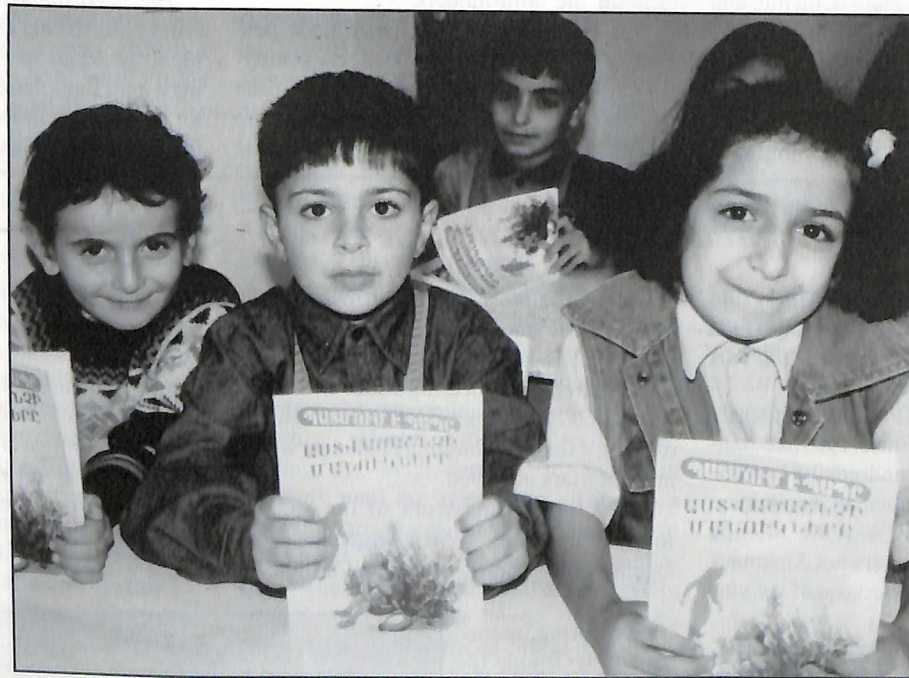
## AMAA Provides Textbooks to Public Schools in Armenia and Karabagh

**68,000 copies of the "Children of the Bible"**

The Armenian Missionary Association of America (AMAA) has for a second consecutive year provided Christian education literature for the public schools of Armenia and Karabagh. The request for these books came from Mr. Rafael Pagoian, Chairman of the Central Commission on Humanitarian Assistance for the Government of the Republic of Armenia and Mr. Ardashes Petrossian, Minister of Education and Culture. Mr. Petrossian wrote, "We endorse the request of the Central Commission on Humanitarian Assistance, and the Ministry of education will be pleased to help in the distribution of the Christian literature to the public school children of Armenia. We are very grateful to the Armenian Missionary Association of America for providing the books."

The book chosen for this year's distribution was "Children of the Bible". The books were printed in Armenia by MOM Publishers. In the Introduction of the book, Rev. Movses B. Janbazian, AMAA

Executive Director, states the purpose for the distribution and the reason for choosing this particular book. "For many years, we were deprived of the opportunity to educate our children with the teachings of the Bible. Now, thanks to our Independent Fatherland, we have the means to do so, and this book will make it possible to provide adequate teaching material previously not available." The book contains 25 short, well-written stories of children mentioned in the Bible, including Samuel, David and the child Jesus.



On August 29, 1997, the books were delivered to the storage facility of the ministry of Education on Arshagouniats Street in Yerevan. There, under the joint supervision of the representatives of the Armenian Evangelical Churches of Armenia and the Central Commission of Humanitarian Assistance, the books were distributed to the eleven regional government centers (Marzabedarans). According to official government records, there are a total of 1404 public schools in Armenia with a total student body of 584,218, out of which 63,000 are first graders. In Karabagh there are 148 public schools with

a student body of 22,000, including 3,000 first graders. These books will also be distributed in Tbilisi, Georgia, where there are an estimated 2,000 first grade children of Armenian descent.

Support for this project came from many of AMAA's friends and loyal supporters, including Armenian Evangelical churches in the United States and Canada. Other support came from Espoir pour l'Arménie (Hope for Armenia) of France and Dorcas Aid International, based in Andjik, The Netherlands.

**\$30,000 for the "Armenian Reader" Textbook**

The AMAA recently granted \$30,000 for the printing of textbooks for elementary school children in Karabagh.

Mr. Ardashes Petrossian, Minister of Education of the Republic of Armenia, had requested the AMAA's assistance for the printing of the "Armenian Reader" textbook for elementary school children. Responding to Mr. Petrossian's request, the AMAA allocated \$30,000 towards the project. In his letter of transmittal to Mr. Petrossian, Rev. Janbazian, The Executive Director of the AMAA, wrote, "We know that this is a very small amount compared to your overwhelming needs. But please be assured that this small gift comes with the ardent prayers and genuine commitment of the Armenian Evangelical churches worldwide."

In his letter of acknowledgment, Mr. Petrossian expressed the hope that the AMAA's donation will encourage others to contribute to Armenia's Ministry of Education projects, and stated, "During these difficult days, AMAA's support is worth far more than its financial value, because moral encouragement is of equal importance to us."

The Ministry of Education does not have adequate funds to provide for the textbooks and school materials for all of the public schools in Armenia. Therefore it seeks assistance from concerned individuals and organizations. Your tax-deductible contribution towards the "Armenian Textbook" project may be sent to the Armenian Missionary Association of America, 140 Forest Avenue, Paramus, NJ 07652. □

## Armenian Evangelical Ministries in Belgium

The Armenian Evangelical Church of Brussels, Belgium, was established ten years ago by the Armenian Missionary Association of America (AMAA) because it was felt that the growing concentration of Armenians in Belgium — almost all of them from Turkey — required an Armenian Evangelical presence. The pastor of the Church, Rev. Sarkis Pachaian, also comes from Turkey and is able to relate to his congregation on the basis of a common background. The AMAA, together with the Armenian Evangelical Union of France, has continued to support the church both financially and spiritually.

Rev. Pachaian's latest report to the AMAA updates the church's activities during the past year. The following are some excerpts:

"Five people were baptized during the past year, the first baptisms that have taken place in our church."

"Several pastors from France visited us during this year to share in our worship service and to hold Evangelical meetings."

"A growing number of Armenians here are from Armenia. We are working with them in Brussels and in the suburbs. Unfortunately,

nately, a disruptive sect has grown up among them that is causing some problems."

"Last June we organized a cultural and spiritual gathering that attracted 200 people. We enjoyed performance by musicians from Armenia. Rev. Gilbert Léonian of France gave us news about developments there."

Another Armenian Evangelical presence in Brussels is the Armenian Evangelical Fellowship of Belgium. This group consists of a dozen or so families who came to Belgium from Lebanon in the 1960's. They meet periodically at the local St. Mary's Armenian Apostolic Church of Brussels, which they helped build and in which they are active participants. They are visited periodically by Armenian Evangelical pastors from France, who conduct worship services on special occasions and seasons. This fellowship conducts its services in Armenian.

The Armenian Missionary Association of America is pleased to provide support for both of these Armenian Evangelical groups in Belgium. □



*Groom and bride, Vicken and Ani Arslanian, at the entrance of St. Mary's Armenian Apostolic Church of Brussels.*



*Sarkis Pachaian, pastor of the Armenian Evangelical Church of Brussels, and Rev. René Léonian, AMAA Representative in Armenia (left). Arslanian family members and their relatives after the baptism of Vahan, son of Armen and Sylvie Arslanian of Antwerp.*





## AMAA Welcomed at the Mark Taper Forum

On Sunday, July 20, 1997, the Armenian Missionary Association of America (AMAA) was honored at the Mark Taper Forum of Los Angeles, CA, on the occasion of the opening-night performance of Leslie Ayvazian's play, "Nine Armenians". Proceeds from the ticket sales were earmarked for the benefit of AMAA's Haigazian University of Beirut, Lebanon, and the C. & E. Merdinian Armenian Evangelical School of Sherman Oaks, CA.

A full house enjoyed the performance of this original play, which was the winner of the 1995 Roger L. Stevens Award. The play portrays the life of three generations of Armenian-Americans and their awareness of their ethnicity, or their lack of it. The play ran from July 24 - August 31,

1997, and starred, among others, celebrated actors Apollo Dukakis, as well as the playwright herself in the role of Aunt Louise.

Following the performance, a reception was held at the Dorothy Chandler Pavilion by Haigazian and Merdinian Auxiliaries. Mrs. Phyllis Hamo, Chair of the Haigazian

Auxiliary, made the opening remarks and introduced the driving force behind this event, Mrs. Joyce Stein, an AMAA Board



*Pictured with playwright Leslie Ayvazian (holding book) are members of the organizing Committee, Joyce Abdulian, Phyllis Hamo and Grace Kurkjian.*

Member, who thanked all those who made the event possible as well as those who supported the evening's festivities. □

## Winner of 1997 James Jameson Essay contest

The James Jameson Essay Contest is an annual competition for Armenian students. Students are invited to submit essays dealing with some aspect of their Armenian heritage, be it historical, artistic, cultural or personal. Essays are submitted to the Armenian Missionary Association of America (AMAA), whose Publications Committee selects a panel of judges to review the essays. The essays are divided into two groups - high school and college. A cash award of \$250.00 is given to the winner in each category.

This year's winner in the high school category was Ms. Julia Moosakhanian of Potomac, MD. Her essay, titled "Nagorno-Karabagh - An Overview," covers the events that took place in Karabagh during the past decade and the situation as it stands today.

In the college category, the winner was Ms. Lori Panossian of Tarzana, CA. Her essay, titled "International Politics and the Armenian Genocide", describes and analyzes the political situation leading to, during and following the 1915 genocide against the Armenians carried out by Turkey.

All contestants should be congratulated for taking an interest in their heritage and for pursuing that interest by entering this contest. □

## The Central Committee of the Armenian Evangelical Union of France



*The newly elected members of the Central Committee of the Armenian Evangelical Union of France (AEUF). 1st row: Revs. Jean Agopian, Joel Mikaelian (President), Gilbert Léonian, Jacques Tchoghandjian and Georges Dabbo. 2nd row: Gilbert Armenian, Pierre Kouyoumdjian, Boros Haladjian, Georges Vaserian, Samuel Keheyian and Josias Tchagaspanian. AEUF is one of the major mission partners of the AMAA, coordinating the ministry of 12 Armenian Evangelical churches and several service agencies in France.*

## Rev. Karjian Honored



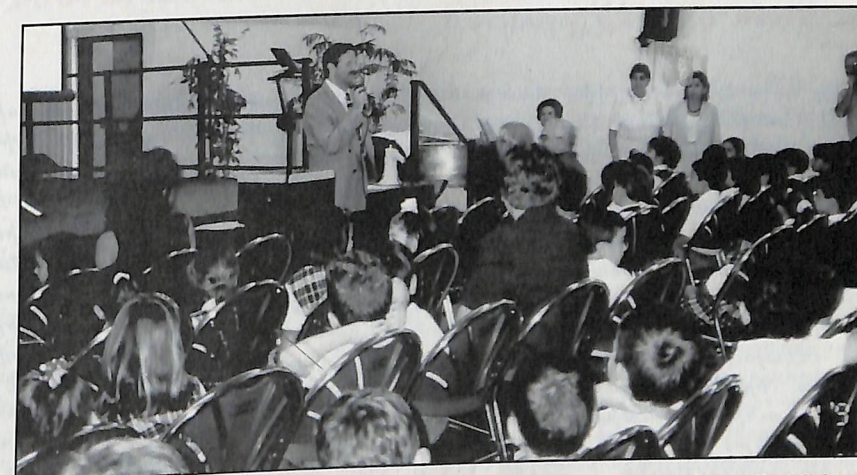
*Rev. Hovhannes and Mrs. Rebecca Karjian.*

Last August, Rev. Hovhannes Karjian of Beirut, Lebanon, was honored with a special celebration of his 70th birthday and 44 years of service in the Armenian Evangelical Church — all of it in Syria and Lebanon. The celebration gathering took place in Anjar, Lebanon, at the home of Rev. Karjian's daughter, Mrs. Sevan Balabanian, and son-in-law, Rev. Nerses Balabanian. His son, Datev, had flown in from Australia for this occasion, and his other daughters, Rev. Nayiri Karjian and Miss Pauline Karjian, had come from the United States. A large number of relatives, colleagues and friends had gathered on this happy occasion to honor Rev. Karjian and his wife, Rebecca, who has shared his ministries over the years.

Rev. Karjian has served the Armenian Evangelical church faithfully as a pastor, teacher, administrator and as a particularly effective writer. He has also served as President of the Near East School of Theology of Beirut, Lebanon. Rev. Karjian is a member of several regional ecumenical organizations, such as the Middle East Council of Churches and the Fellowship Protestant Churches in the Middle East. Rev. Karjian currently serves as the President of the Union of the Armenian Evangelical Churches in the Near East.

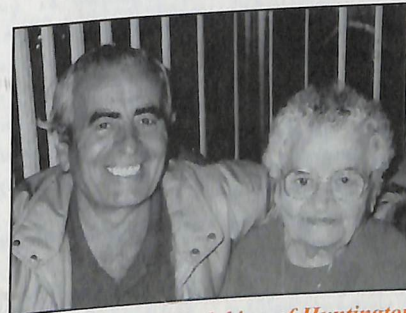
In honor of Rev. Hovhannes Karjian, an Endowment Fund was established by his family for theological education in the Middle East. The Fund was entrusted to the Armenian Missionary Association of America. □

## Merdinian Evangelical School



*Dr. Vahram Shemmassian, principal of the C. & E. Merdinian Armenian Evangelical School of Sherman Oaks, CA, welcoming the students on opening day of the school's 16th academic season. The school enters the 1997-98 academic year with significant changes, including its candidacy status for accreditation from the Western Association of Schools and Colleges, reformation of its curriculum, and a state-of-the-art computer and science lab. Also, the school was the grateful recipient of a recent grant of \$100,000 from the Lincy Foundation.*

## Arshalous Chalabian's 90th Birthday Celebration



*Mrs. Arshalous Chalabian of Huntington Beach, CA, with Mr. Vahe Ashkarian.*

Mrs. Arshalous Chalabian of Huntington Beach, CA, was honored with a surprise party on her 90th birthday. The party, organized by Mrs. Chalabian's children, took place at the home of one of her daughters, Mrs. Betty Hobrecht. Many friends and relatives shared in the happy occasion. Mrs. Chalabian, a longtime AMAA member, asked that, in lieu of birthday gifts, donations be made to AMAA's Rev. Stephen Manishagian Memorial Fund. □

## The Guertmenian Evangelical School

*The kindergarten children of the Armenian Evangelical Guertmenian School in Nor Hadjin (Beirut), celebrate AMAA month. Guertmenian School is one of the eight AMAA-sponsored schools in Lebanon.*





## ԵԿԵՂԵՑԻՆ ԵՒ ԻՐ ԱՆԴԱՄՆԵՐՈՒՆ ՎԿԱՅՈՒԹԻՒՆԸ

**ՎԵՐ. 3. Սարմազեան**

«Քայց Սուրբ Հոգիին ձեր վրայ եկած ատենը գորութիւն պիտի առնէք ու ինծի Համար վկաներ պիտի ըլլաք Երուսաղէմի մէջ...ու մինչեւ երկրիս ծայրերը» (Գործք Առաքելոց 1. 8):

Ի՞նչ է կը հասկնանք վկայութիւն ըսելով: «Վկայութիւն» կամ «վկայել», բառական իմաստով կը նշանակէ ճշմարտութիւնը գիտնալ, եւ անոր հաւատալէ ետք, ուրիշներուն ալ զայն փոխանցելու պարտաւորութիւնը զգալ:

«Վկայութիւն» եւ «վկայել» այս եզրաբանութիւնը Սուրբ Գրային բացատրութեամբ բաւական տարբեր իմաստ ունի: Վկայութիւնը եկեղեցիի մը Առաքելութիւնը իրագործելու կարելորդ միջոցներէն մէկն է, ինչպէս աւետարանչութիւնը, աղօթքը, Սուրբ Գիրքի սերտողութիւնը, ուսուցմունքները եւ պաշտամունքները:

Հին Կտակարանին մէջ, «վկայ», «վկայել» եւ «վկայութիւն» հասկացողութիւնը կարեւոր նկատուած են թէ կրօնական եւ թէ օրէնսդրական իմաստով: Տասը պատուիրանքներուն իններորդը կ'ըսէ՝ «Քու դրացիիդ դէմ սուտ վկայութիւն մի՛ ընէր» (Ելից 20, 16): Հրեայ ժողովուրդի դատական օրէնքին մէջ կը հանդիպինք այն օրէնքին թէ, երբ երկու վկաներ զիրար հաստատող նոյն վկայութիւնը տալին ամբաստանեալի մը դէմ, այդ անձին դատապարտութիւնը օրինաւոր կը նկատուէր: Քահանայապետները նոյնը ըրին. Յիսուսի դատապարտութիւնը օրինականացնելու համար երկու սուտ վկաներ մէջտեղ բերին (Մատթէոս 29, 59-60): Իսկ Նոր Կտակարանի պարագային «վկայութիւնն» ու «վկայելը» աստուածաբանական իմաստ ունին:

Ա. Վկայութիւնը տէրունական պատուէր մըն է եկեղեցիին եւ անոր իւրաքանչիւր հաւատացեալին համար: Յիսուս իր համբարնալէն առաջ պատուիրեց իր աշակերտներուն ըսելով, «Սուրբ Հոգիին ձեր վրայ եկած ատենը զօրութիւն պիտի առնէք եւ ինծի համար վկաներ պիտի ըլլաք Երուսաղէմի մէջ... ու մինչեւ երկրիս ծալրերը»:

Եթե եկեղեցիի մը եւ անոր հաւատացեալներուն կերպրական առաքելութիւնը, Քրիստոս որպէս Տէր եւ Փրկիչ դաւանին ու Աւետարանին փրկութեան բարի լուրը տալածեն է, այդ սրբազան առաքելութեան ամէնէն ազդու միջոցը վիպութիւնն է:

Վկայութիւնը երբ խօսքով, գործով եւ կեանքով ըլլալ, կրնայ շատ աւելի ազդեցիկ ըլլալ քան պաշտօնական աւետարանչական եւ քարոզչական միջոցները։ Աւետարանչութիւնը «բարի լուրին» խօսքով եղած քարոզչութիւնն է. իսկ ճշմարիտ հաւատքի վկայութիւնը խօսքէն աւելի անդին կ'անցնի եւ կը ներկայացուի գործով եւ գործնական կեանքով։ Ճշմարիտ վկայութիւն կը նշանակէ քրիստոնէական հաւատքը ամէնօրեայ գործնական կեանքի վերածել։ Մարդիկ յաճախ ան չեն ինչ որ կը խօսին, ոչ ալ երբեմն այն են ինչ որ կը գործեն. այլ՝ մարդիկ այն են, ինչ որ կ'ապրին եւ իրենց նկարագիրը կ'ըսէ մեզի։ Ասոր

Համար է որ յաճախ, համեստ հաւատացեալի մը ապրած կեանքը շատ աւելի խօսուն եւ ազդեցիկ վկայութիւն մը կրնայ ունենալ քան նշանաւոր ճարտասանի մը քարոզը:

**Բ. Եկեղեցիին եւ անոր հաւատացեալները ոչ միայն կանչուած են Քրիստոսի վկաները ըլլալու, այլ անոնք կանչուած են ճշմարիտ վկաները ըլլալու Տէր Յիսուս Քրիստոսի։** Վկայութիւն կայ եւ վկայութիւն ալ կայ։ վկաներ կան վկաներ ալ կան։ Մարդիկ այսօր ինչեր կ'ընեն Քրիստոսի անուանով, Քրիստոսի համար որպէս թէ, բայց Քրիստոս անոնցմէ լուր չունի եւ չի ճանչնար զանոնք։ Ինչպէս ինք կ'ըսէ, «Շատեր այն օրը ինծի պիտի ըսեն, Տէ՛ր, Տէ՛ր, չէ՛ որ քու անունովո՞ւ հրաշքներ գործենայինք։ Այն ատեն յայտնապէս անոնց պիտի ըսեմ թէ՛ ես բնաւ ձեզի չէի ճանչնար։ Մէկդի գացէ՛ք քովէս դուք որ անօրէնութիւն կը գործէիք»։ Այլ խօսքով սուտ եւ կեղծ վկայութիւն կ'ընէիք։

Գ. ԶՆՃԱՐԻՒՄ ԵՆ ՀԱՆՈՒՄՔԻ արդիւնքը եղող վկայութիւնը այն վկայութիւնն է որ Քրիստոսը ունի որպէս վկայութեան մէկնակէտ եւ կեդրոնական նիւթ: Տէրունական պատուէրը այս է. Յիսուս ըսաւ, «Սուրբ Հոգիին ձեր վրայ եկած ատենը զօրութիւն պիտի առնէք եւ ինծի համար վկաներ պիտի ըլլաք:» Երբ վկայութիւն մը քրիստոսակեդրոն վկայութիւն չէ, անիկա կը ձախողի եկեղեցական եւ կամ հաւատացեալի վկայութիւն ըլլալէ: Եւ այս է, մեր եկեղեցիներուն ներկայ տկարութիւններէն մէկը: Մանաւանդ մեր եկեղեցական կեանքին մէջ, յաճախ կը հանդիպինք մարդոց որոնք բեմի վրայ երկար ժամանակ կը վատնեն անտեղի ծանուցումներ ընելու եւ զիրար ներկայացնելու ու գովելու, եւ շատ քիչ ժամանակ կը ձգեն Քրիստոսը վկայելու եւ փառաբանելու:

Եկեղեցի եւ Հաւատացեալներ՝ արթնալու եւ  
եկեղեցիին կեդրոնական տեղը Քրիստոսի տալու են:  
Եկեղեցին եւ անոր Հաւատացեալները կանչուած են  
Քրիստոսի անունով, եւ մի միայն Քրիստոսը վկայելու:

Դ. Եկեղեցին եւ անոր հաւատացեալներուն վկայութիւնը ճշմարիտ եւ ազդեցիկ եւ օրհնաբեր վկայութիւն ըլլալու համար Սուրբ Հոգիին գորութիւնը նախապայման է: Յիսուս ըսաւ- «Սուրբ Հոգիին ձեր վրայ եկած ատենը գորութիւն պիտի առնէք եւ ինծի համար վկաներ պիտի ըլլաք»:

Ճշմարիտ, ազդեցիկ եւ օրհնաբեր վկաներ ըլլալու համար, Սուրբ Հոգիին ներգործութիւնն ու զօրութիւնը շատ կարեւոր է: Առանց Սուրբ Հոգիին զօրութեան եւ ներգործութեան մեր վկայութիւնը հաւատացեալի վկայութիւն չի կրնար ըլլալ: Երբ եկեղեցիին եւ անոր հաւատացեալներուն վկայութիւնները ըլլան տկար եւ արուեստական, օգտակար ըլլալու փոխարէն շատ մը տեսակի գայթակղութիւններու պատճառ կը դառնան, անոր համար որ այդ վկայութիւնները իրենց առաջնորդութիւնը Սուրբ Հոգիէն առած չեն ըլլալ: Առանց Սուրբ Հոգիի զօրութեան եւ ներշնչումին, վկայութիւններ «ձայն տուող պղինձի պէս կը հնչեն»: Իսկ Սուրբ Հոգին եւ անոր զօրութիւնն ու առաջնորդութիւնը

**ՀԱՅԱՍՏԱՆԵԱՅՑ ԱՒԵՏԱՐԱՆԱԿԱՆ ԵԿԵՂԵՑԻՈՅ ՀԻՄՆԱԴԻՐՆԵՐԸ**  
Վեր. Դոկտ. Վահան. Յ. Թուրքիկեան

Վեր. Դոկտ. Վահան. Յ. Թուրիկեան

Պատմական իրողութիւն է որ Հայաստանեայց Աւետարանական Եկեղեցին ծնունդ առաւ Հայաստանեայց Առաքելական Եկեղեցւոյ ծոցին մէջ՝ 1 Յուլիս, 1846-ին Կոստանդնուպոլսոյ (այժմ Իսթանպուլ) մէջ, հիմնադրութեամբ 40 անձերու: 26 տարեկան էին այդ 37 արքայազնները:

Որո՞ւմ էին այս հիմնադիրները: Ուր էր լին այդ  
 եւ 3 կին հաղորդական անդամները, որոնք հիմնեցին  
 Հայաստանեայց Աւետարանական Եկեղեցին: Ցարդ ոչ մէկ  
 պատմաբան տուած է մեզի լրիւ անուանացանկը Հայ  
 Աւետարանական առաջին եկեղեցւոյ հիմնադիր  
 անդամներուն, թէւ հարկ է հաստատել որ հայ եւ օտար  
 պատմաբաններ յիշած են այդ հիմնադիրներու կարկառուն  
 առաջնորդներուն անունները իրենց աշխատակցութեանց  
 մէջ:

Յետ այսու ծանօթ է մեզր բնականորեն հասնի մեզի  
հիմնադիրները։ Այս նոր տեղեկությունը կը հասնի մեզի  
հին ձեռագիր յուշատետքէ մը, որ վերջերս Ամերիկայի  
Հայ Աւետարանչական Ընկերակցութեան Գործադիր  
Տնօրէն<sup>6</sup> վեր. Մովսէս Ճանպաղեան, գտած է Իսթանպուլի  
մէջ ծնունդ առնող Հայ Աւետարանական եկեղեցիներէն  
մէկուն գետնաբարկի պահարաններէն մէկուն մէջ։  
Արդարեւ, ընթացիկ տարուան (1997-ի) ամրան իր  
Իսթանպուլ կատարած հովուական այցելութեան  
ընթացքին, հին գիրքերու դէզի մը մէջ անոր «խոյզարկու»

ունենալու համար պէտք է Սուրբ Հոգիէն վերստին ծնած  
ըլլալու փորձառութիւնը ունենալ, եւ այդ փորձառութեան  
մասին խօսիլ եւ վկայել: Եւ այդ հաւատացեալներուն

Եւ Եկեղեցիին եւ անոր  
 վկայութիւնը ճշմարիտ, ազդեցեիկ եւ օրհամար  
 վկայութիւն ըլլալու համար պէտք է հիմնուած ըլլայ  
 Աստուծոյ խօսքին վրայ: Եթէ Բրիտոսոս ինք է եկեղեցիին  
 եւ անոր հաւատացեալներուն վկայութեան կեդրոնական  
 նիւթը, պէտք է Անիկա ըլլայ ճշմարիտ այն Բրիտոսոս որ  
 մեզի կը ներկայացնէ Աստուծոյ խօսքը ու անոր  
 ուսուցմունքները Բրիտոսոսի մասին: Յաճախ մարդիկ  
 իրենք իրենց ուզածին պէս Բրիտոսոս մը կը շինեն ու զայն  
 կը վկայեն, բայց մը որ խոտոր կը համեմատի  
 Աստուածաշունչով մեզի ներկայացուած ճշմարիտ  
 Բրիտոսոսին հետ: Բրիտոսոսը վկայելը անձնական  
 շահարկումի նիւթ պէտք է ըլլայ, ինչպէս շատ մը  
 հրապարակի վրայ եղող կեղծ աւետարանիչներ կը փորձեն  
 յաճախ: Պէտք է զգուշանալ կեղծ վկաներէ: «Ոչխարի  
 մորթով գալլերէ»:  
 Հաւատացեալները պէտք է

2. Եկեղեցին եւ անոր զօրքն եւ քրիստոնէական յայտնաբերէն խօսքի, գործի եւ քրիստոնէական կենցաղի գերար ամբողջացնող գերական ներդաշնակութիւն մը, որպէսզի իրենց վկայութիւնը ըլլայ ճշմարիտ, վաւերական եւ օրհնաբեր: Վերջերս Հեռուստացոյցի խօսնակ մը երբ Հարցազրոյց մը կը կատարեր մեր օրերու

աչֆերեն չի վրիպած այդ մաշած, դժուարընթեռնելի բայց կարևոր յուշատետր/օրագիրը, որ կարևոր տեղեկութիւններ կը հայթայթէ Հայ Աւետարանական Եկեղեցւոյ ծագման եւ սկզբնական զարգացման զանազան փուլերուն մասին: Այդ յուշագիրը այժմ իր արժանաւոր տեղը գրաւած է Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան արխիւներուն մէջ:

Հիշո՞ր ո՛վ յուշագրած է այս տեղեկալից օրագիրը վստահ չենք գիտեր քանի որ «հեղինակին» կամ տիրոջ անունը չէ գրուած: Բայց կ'ենթադրենք թէ ան Հայ Աւետարանական առաջին պատմաբան՝ Վեր. Ստեփան իւթիւնեանի գործն է, քանի որ օրագրին առաջին էջերը յատկացուած են իր կենսագրութեան, մանրամասն տեղեկութիւններով: Նաև օրագիրը շատ մօտէն ծանօթ է Հայ Աւետարանական եկեղեցւոյ տարբեր երեսներուն, ինչպէս պատմաբան իւթիւնեան իրագեկ էր մեր պատմութեան: Ո՞նք ու լեզուն ալ, որ եւ նման են անոր:

Հայ Աւետարանական եկեղեցւոյ հիմնադիր անդամներու անուանացանկը այս յուշագրէն կ'առնենք եւ զայն կը ներկայացնենք այնպէս ինչպէս Վերապատուելի պատգմադիրը կ'արձանագրէ զայն ձեռագիր գրքոյկին 61 եւ 62 էջերուն վրայ:-

1. Տէր Վրթանէս, 2. Արիստղոս՝ Իւթիւնեան, 3. Սիմոն  
Իւթիւնեան, 4. Ստեփան Իւթիւնեան, 5. Մկրտիչ Ն.

ամբոխավար աւետարանիչի մը հետ, դուրսէն մէկը  
հեռաձայնով հարցում մը հարցուց:  
- Դուք ձեր աւետարանչական արշաւներու ընթացքին  
յաճախ դրամաշաւքի կոչեր կ'ընէք: Ատիկա մարդոց լաւ  
էր տպաւորեր: Յիսուս այդպէս բան չըբաւ երբէք:  
Պատասխանը.

- Յիսուս էջով կը ճամբորդէր. օգնականի տոնոսակը պէշտէ  
չունէր եւ հեռուստացոյցի կայան էր վարձեր:  
- Բայց ես ստոյգ աղբիւրներէ իմացած եմ թէ ձեր  
դրամատան մէջ ունեցած գումարները կրնան աւելի քան  
հարիւր տարիներ ձեր ծախսերուն բաւարարել:  
- Ո՞վ տուաւ ձեզի այդ հաշիւը: Այս եղաւ աւետարանիչին  
յատասխանը քմծիծաղով մը:

Երբ ուրիշ աւետարանիչ մը իր շան եւ կատուներուն  
տնակներուն ջերուցման եւ զովացման համար մինչեւ  
տասը հազար տոլարներ կը ծախսէ եւ անդին  
վիճակագրութիւններ ցոյց կուտան թէ, այսօր աշխարհի  
վրայ կան հարիւր միլիոն մանուկներ որոնք անօթի կը  
քնանան, ինչպէ՞ս կարելի պիտի ըլլայ ընդունիլ նման  
հրեւոյթներ որպէս եկեղեցական վկայութիւն:

Եկեղեցին եւ անոր հաւատացեալները պէտք է արթուն  
ու զգաստ ըլլան, եւ նախանձախնդիր ու անզիշող իրենց  
հաւատքին մէ: Անոնք խօսքով, գործով եւ կեանքով միայն  
Քրիստոսը վկայելու են, որպէսզի անոնց վկայութիւնը  
ըլլայ ճշմարիտ, վաւերական եւ օրհնաբեր վկայութիւն: □



Հիլանեան, 6. Մկրտիչ Քիրէջեան, 7. Ոսկան Քիրէջեան, 8. Աբրիպաս Ժամագործ, 9. Նիքոս Ժամագործ 10. Աբրահամ Ժամագործ, 11. Պողոս Ժամագործ, 12. Սարգիս Դարբինեան, 13. Պետրոս Գամաղիէլեան, 14. Պողոս Գամաղիէլեան, 15. Յովսէփ Գամաղիէլեան, 16. Ասատուր Տէմիրբիպաշեան, 17. Պետրոս Մինասեան, 18. Սարգիս Մինասեան, 19. Մահտէսի Պողոս Յովհաննէսեան, 20. Քազազ Յովակիմ Յովհաննէսեան, 21. Քազազ Յովհաննէս Կարեհասակ Քէլէշեան, 22. Ստեփան Սերովբէեան (Նղբալը՝ Յակովբու Պատրիարքին), 23. Գարրիէլ Զըպուֆնի, 24. Մանուկ Նասալեան, 25. Գալուստ Ոսկերիչ, 26. Համբարձում Ոսկերիչ, 27. Կարապետ Տիրիֆէլամ, 28. Նղիսէ Տէմիրբիպաշեան, 29. Առաքել Նազմանը, 30. Յովհաննէս Նաշանը (ի պապականութենէ), 31. Նշան Յովսէփեան, 32. Նղիա Կեսարացի Բաստրմանի, 33. Կիրակոս Զմշկածակցի Առաքելեան, 34. Պաղտասար Գրիգորի, 35. Կողմա Զըպուֆնը 36. Մահտէսի Կարապետ Քիւրբանի, 37. Մահտէսի «Պապա» Կոչեցեալ ոմն, 38. Տիկին Սողոմոնէ Յովսէփեան, 39. Տիկին Զանազան Ա. Իւթիւնեան, 40. Տիկին Հոփսիմէ Մ. Ճիլանեան:

Իւթիւնեան իր յուշագրքին մէջ կը մէջբերէ թրքահայոց մէջ ծառայող առաջին ամերիկացի միսիոնար Ուիլիամ Կուտելի հետեւեալ տեղեկագրութիւնը. «Մենք օգնեցինք Կոստանդնուպոլսոյ, Նիկոդեմիայի, Ատարազարի եւ Տրապիզոնի մէջ գտնուող բարեպաշտութեան Միութեան անդամներուն եկեղեցիներ հիմնելու գործին մէջ: Այս եկեղեցիները մերը չեն, այլ իրենցն են: Մենք իշխանութիւն (control) չունինք անոնց վրայ: Ամերիկայի եղած մեր եկեղեցեաց ոչ միայն ճիշդ ձեւով կազմաւորուեցան, այլ նաեւ նոր Կտակարանի ցոյց տուած ձեւին նայելով»:

Ապա, առաջին Հայ Աւետարանական պատմագիր Իւթիւնեան կը շարունակէ իր յուշերը. «Ազգային իշխանութեան կողմէ հալածմանը խստիւ շարունակուեցաւ շատ կերպերով՝ մինչեւ 1847, որովհետեւ Օսմանեան Տէրութեան առջեւ իբրեւ անկախ եւ ուրոյն ժողովուրդ ճանչցուած չէր դեռ այս ժողովուրդը (իմա, հայ աւետարանականները, իմք.), հապա անուանապէս պատրիարքարանի իրաւասութեան տակ կը գտնուէր. թէպէտ կառավարութեան պաշտօնատարներէն չափով մը պաշտպանութիւն կը վայելէր: Բայց վերոյիշեալ թուականի (այսինքն 1847-ի) նոյեմբերին Բարձր Մեծ Նպարհոս Ռէշիտ Փաշայի կողմէ հրամանագիր տրուեցաւ պետութեան՝ ի պաշտպանութիւն հեզ ժողովուրդին: Այդ հրամանագիրը կայսերական հեղինակութիւն չունենալուն՝ կրնար տեղ-տեղ զանց առնուիլ. վասն որոյ Սըր Սթադֆորտ Քանինկի (Թուրքիոյ անգլիական Դեսպանի, իմք.) միջնորդութեամբ Սուլթան Ապտուլ Մէհիտ կայսեր հեղինակութեամբ նոր հրամանագիր մը շնորհուեցաւ որ կը հաստատէր ժողովրդեան կազմակերպութիւնը իբրեւ ուրոյն Բաղադարան ժողովուրդ (այսինքն, Բողոքական Միլլէթ, իմք.), արտօնութեամբ ի համահաւասար ուրիշ ամէն ազգաց եւ ժողովրդոց: Այս վերջինը տեղի ունեցաւ նոյեմբեր 15, 1850 թուականին»:

Վեր. Ա. Իւթիւնեան կը շարունակէ նկարագրել Սուլթան Ապտուլ Մէհիտի հրովարտակի բնծայման պարագաները

եւ կը յիշէ անունները այն Հայ Աւետարանական եկեղեցւոյ ներկայացուցիչներուն, որոնք ներկայ էին սոյն հրովարտակի տուութեան: Այսպէս կը գրէ ան իր յուշերուն մէջ. «Նորին Կայսերական Վեհափառութեան, Սուլթան Ապտուլ Մէհիտի, Հայ աւետարանական ժողովրդեան շնորհած կատարեալ ազատութեան եւ ուրիշ հպատակ ազգաց եւ ժողովրդոյ համահաւասար ամենայն արտօնութեանց վայելման հրամանագիրը, կամ «Իրատէ» ստանալու համար մասնաւոր հրաւերով 12 անձինք Թարապիշ Անգղիական Դեսպանատունը գացին Յամի Տեառն 1850 Նոյեմբեր 20, որոնց անունները ստորեւ կուտանք.:

1. Ստեփան Սերովբէեան, (Նղբալը՝ Յակովբու Պատրիարքին Հայոց), 2. Տէր Վրթանէս Յովհաննէսեան, 3. Սարգիս Դարբինեան, 4. Մկրտիչ Ճիլանեան, 5. Զենոբ Նարկիլէնեան, 6. Մանուկ Նարլըեան, 7. Պատ. Սիմոն Իւթիւնեան, 8. Ստեփան Իւթիւնեան, 9. Ստեփան Անտոնեան, 10. Պետրոս Գամաղիէլեան, 11. Պողոս Յովհաննէսեան, 12. Պողոս Աղամեան Ժամագործ:

Հուսկ, Հայ Աւետարանական պատկառելի պատմագիրը կ'արձանագրէ այն հետաքրքրական երկխօսութիւնը, որ տեղի կ'ունենայ սուլթանին եւ Հայ Աւետարանական պատուիրակներու միջեւ. «Ասոնք (իմա, Հայ Աւետարանական 12 պատուիրակները) անգլիական դեսպանատան մեծ սրահին մէջ ընդունուեցան նորին Վսեմութիւնը, ապա կիսաբոյոյրակ շարուեցան: Նորին Վսեմութիւնը՝ հրամանագիրն ի ձեռնին կը կանգնէր ճիշդ մէջտեղ՝ երեսը անոնց ուղղած: Հարցում մը ուղղեց իրենց. «Հիմա որ դուք իբրեւ Օսմանեան մեծ տէրութեան հաւատարիմ հպատակներ կատարեալ ազատութիւն եւ անդորրութիւն պիտի վայելէք, ի՞նչ յարանուանութիւնով որոշած էք ճանչցուիլ Բրիտանեայ աշխարհին մէջ»: Ներկաներու միասնական պատասխանը այս եղաւ. «Մենք որեւէ յարանուանութիւն չենք ընդունած կամ անոր յարած, այլ միայն աւետարանն ենք ընդունած եւ անոր ենք յարած եւ ուստի որոշած ենք Հայաստանեայց Աւետարանական եկեղեցի անուամբ ճանչցուիլ Բրիտանեայ աշխարհին մէջ»:

Վերջապէս, Սուլթանը համելով ներկաներուն պատասխանը, իւրաքանչիւրին ձեռքը առնելով շնորհաւորեց եւ ըսաւ. «Այս պատուական ու չնաշխարհիկ անունէն երբեք մի՛ բաժնուիք եւ ջանացէ՛ք ամէն օր համակերպիլ այդ պատուական անունին եւ իրօք ալ իւրացնել ձեզի»:

Այս ձեւով, պայմաններու անկասկածաբար կարկադրանքին տակ Հայաստանեայց Առաքելական եկեղեցւոյ ծոցին մէջ ծնունդ առնող Բարեպաշտութեան Միութիւնը ստիպուեցաւ բաժնուիլ Մայր եկեղեցիէն, հիմնադրել Հայաստանեայց Աւետարանական եկեղեցին եւ պետական ճանաչում ապահովել որպէս անջատ կրօնական հաւաքականութիւն՝ յաջ Օսմանեան Կայսրութեան: Բարեպաշտութեան Միութեան անդամները անկասկած դարձան նախակարապետները Հայ Աւետարանական Շարժման եւ անոնցմէ 40-ը առանձնաշնորհումը ունեցան դառնալու Հայաստանեայց Աւետարանական եկեղեցւոյ հիմնադիրները: □

# Obituaries

## REV. JAMES JAMIL CHAMICHIAN

James Jamil Chamichian was born into the family of Yakub and Hosanna Chamichian of Aintab, Turkey, on February 1, 1913. He was the youngest of six children. When he was five months old his father died of cholera. The ravages of the genocide that followed gave James a difficult start in life. Through perseverance and hard work he became a master craftsman in furniture building.

In 1948, God unexpectedly called him to the ministry. Obeying this call he served faithfully in churches in Amman, Jordan, Jerusalem and in Fresno, CA, touching many lives.

He is survived by Eunice, his wife of 53 years; three daughters, Ani Chamichian of San Francisco; Arpi and husband Henry Keledjian of Fresno; Grace and husband Jack Chavoor of Fresno; and five grandchildren, Jason and Jennifer Keledjian, and Kathleen, Gregory and Kelsey Chavoor, all of Fresno.

He went to his heavenly home on February 26, 1997. Services were held at graveside and at the First Armenian Presbyterian Church of Fresno.

## RICHARD M. CASPARIAN

Public Defender Richard M. Casparian, 66, one of Rhode Island's most respected and well-liked lawyers, who spent more than two decades representing some of the state's most heinous criminals, died Friday at Rhode Island Hospital, where he was taken March 20 after being stricken at work.

Mr. Casparian a native of Providence and longtime resident of Cranston, had been with the Public Defender's office since 1974. He became Public Defender in 1988. Members of the Public Defender's office, a close-knit group of people who revered their boss, were visibly shaken by the sudden loss of a man who was a combination father-figure and masterful defender of the rights of poor criminal defendants.

Mr. Casparian made his living representing some of the most unsympathetic criminals ever to appear in Rhode Island's courtrooms. While many of the cases he handled were unwinnable from just about everyone's point of view and resulted in his clients pleading guilty, Mr. Casparian went to trial in some very difficult cases and won acquittals.

Mr. Casparian, a graduate of Providence College and the Boston University School of Law, was active in Cranston Democratic politics in the 1960s and early 1970s. He was a Cranston councilman in the mid-1960s and was chairman of the city's first Historic District Commission. He was an assistant city solicitor in Cranston before joining the public

defender's office in 1974.

He was named Man of the Year by the Cranston chapter of the Rhode Island Jaycees in 1965 and was inducted into the Cranston Hall of Fame Foundation in 1986.

From 1956 to 1958, he served with the Army, first in the Army Intelligence School; later he was stationed in Germany with Combat Intelligence.

Mr. Casparian was a member of the St. Sahag and St. Mesrob Armenian Apostolic Church. He was a member of the Rhode Island Bar Association and the American Bar Association, and a founder of the Rhode Island Association of Criminal Defense Lawyers.

He was the husband of Gloria (Bedrosian) Casparian. He was the son of Virginia Sahagian and St. Mesrob Armenian Apostolic Church. He was a member of the Rhode Island Bar Association and the American Bar Association, and a founder of the Rhode Island Association of Criminal Defense Lawyers.

The funeral was held Wednesday, April 2, 1997, at St. Sahag and St. Mesrob Armenian Apostolic Church in Providence. Rev. John Zarifian, pastor of Providence's Armenian Euphrates Evangelical Church, participated in the service. Rev. Zarifian and his wife Lois were good friends of the Casparians.

## LYDIA SARIAN

Exactly five years to the day since the death of her beloved husband, The Rev. Khachig Sarian, our dear sister in Christ, Lydia Sarian, sealed her long life of labor and devotion to God on Thursday, April 3, 1997, to be united with the Lord she loved so dearly. On Monday, April 7, her family members and friends gathered in the sanctuary of Armenian Marguerite's Congregational Church, Havertown, PA, for a Service of Memory and Thanksgiving in celebration of her long and beautiful life, fully dedicated to the service of the gospel of Jesus Christ in several continents and over seven decades.

Participating in a truly celebrative service of her life and resurrection were The Rev. G. H. Chopourian; her son, Arlen Sarian; granddaughter, Rev. Carol Sarian; granddaughter and husband, Lisa and John Baboian; grandson, Greg Sarian; and organist, Lucille Balukjian, with Rev. Jirair Sogomian officiating.

Lydia Sarian was born in Aintab, Turkey, on January 7, 1904, to Harutian and Rachel Levonian. She grew up in a loving home with three brothers and three sisters. She received her education at the local schools. At an early age she committed her life to Jesus Christ. By God's grace her entire family survived the genocide and subsequently migrated to

Aleppo, Syria. She met her husband-to-be, Khachig Sarian, in Cairo, Egypt. They were married in 1925. The couple had two sons, Hratch and Arlen.

Lydia spent her entire active life in the ministry as a faithful wife of a pastor. First in Cairo, where Rev. Sarian pastored a small Church of God congregation of Armenians, followed by a call to serve the Armenian Evangelical Church in Alexandria, Egypt. In 1947 they received a call to serve in the Armenian Brethren Church in Philadelphia, PA. Consequently, the entire family moved to the Philadelphia area. After serving about three years in the Brethren Church, God called them to itinerant ministry in Montevideo, Uruguay, and Toronto, Canada. No matter where God called them, Lydia was involved in the lives of the women as God gave opportunity. She was a blessing to countless people. The words of the wise King Solomon describe the life of Lydia, "She speaks with wisdom, and faithful instruction is on her tongue. She watches over the affairs of her household and does not eat the bread of idleness. Her children arise and call her blessed...a woman who fears the Lord is to be praised."

In November, 1990, after having been weakened by a serious illness, both she and her husband moved to the Wyncote Church Home. Her ministry to the residents of the home continued during the next six and half years. She leaves behind her two sons, Hratch and Arlen; six grandchildren, Lisa, Carol, Greg, Dave, Dan and Sue; and seven great-grandchildren.

Lifting up her memory in thankfulness to God, her grandchildren, Carol, Greg and Lisa, praised God for their grandmother's exemplary devotion to her faith and family, as well as her disciplined and inspiring prayerful life. Her undaunted faith in God was their spiritual rock; her love, expressed in so many precious ways and offered without any limits or boundaries, was a source of ongoing inspiration; and her wisdom in counseling them in the ways of the Lord, an ongoing reminder of the preciousness of God's Word.

## LEA DER-KARABETIAN

Mrs. Lea Der-Karabetian was born to Hagop and Mariam Jinbashian in the city of Adana, Turkey, on April 5, 1921, under difficult refugee conditions. Although her family was barely able to provide for the minimum necessities under post-war circumstances, they were richly endowed by their Christian faith and spiritual life.

Her family settled in Lebanon when she was very young. As a teenager she was already actively involved in church and youth groups.



Her teaching talents began to emerge early when she started teaching Sunday School at 15. At the age of 16 she was invited to be a kindergarten teacher in the Armenian Evangelical School in Ashrafieh, Beirut, where she taught from 1937 to 1941. In 1941 she was invited to head the Elementary School in Haigashen, Beirut, where she taught until 1947. That year she married Hovsep Der-Karabetian, one of her Chanitz Engerns. Both had been active members of Chanitz for many years. They had two children, Hagop and Neomie, who also became very active members in the Church and in Chanitz. Her son followed in her footsteps and became an educator and a college professor. Her daughter was caught up in the spirit of service and went into nursing.

In 1952 she was invited to head an elementary school in Dora, which later became the Peter and Elizabeth Torossian School. Lea served with dedication and long hours. She continued to teach there until she retired in 1976 with the great admiration and appreciation of her colleagues and the community.

Surviving the hellish conditions of the Lebanese Civil War, in 1993 Lea and Hovsep emigrated to the States and settled in Burbank, California, to be near their grandchildren and other relatives. Lea suffered from serious heart problems during the last ten years of her life and was diligently cared for by her loving husband. One April 2, 1997, Lea joined her Lord and Savior after suffering post-operative complications following open heart surgery.

#### LYDIA DARMANJIAN

Lydia Darmanjian, 87, of Orlando, FL, formerly of Troy, NY, passed away on April 9, 1997, at her residence.

Born in Aintap, Turkey, she was the daughter of the late Harry and Rebecca Esaian and widow of Moses Darmanjian. She was educated in the schools in Philadelphia and also Troy. She moved to Florida in 1968.

Mrs. Darmanjian worked for Cluett-Peabody in Troy before becoming a restaurant owner in Troy. She was a lifetime member of the Sigma Alpha Iota Music Fraternity, a member of the Armenian Missionary Association of America and member of the First Presbyterian Church of Orlando.

Survivors include a son, Harold Darmanjian of Altamont Springs, FL; a daughter, Rebecca Cooke of Orlando; three sisters, Alice Hakimian of Albany, NY, Rose Manoukian of Arlington, VA, and Virginia Esajian-Noga of Troy; nine grandchildren, 21 great-grandchildren and two great-great-grandchildren.

#### AZNIV MALOOTIAN

Azniv "Ozzie" Malootian, of West Hartford, CT, passed away on May 5, 1997 at Hartford Hospital after a long illness.

She was born in Hartford, the daughter of Veron (Chopoorian) Malootian of West Hartford and the late Garabed Malootian. Besides her mother, she leaves an uncle, Haig Chopoorian of Wakefield, RI, and many cousins and friends. She retired from the Travelers Insurance Company after many years of employment.

Ms. Malootian was a member of the Armenian Students Association and the Daughters of Vartan. As a past President of the Traveler's Women's Club, she was an active participant in club activities and continued to attend functions after her presidency. She was also a sales representative of The Avon Company for over 40 years.

Azniv was a long-time supporter of the AMAA.

#### NEVART "ROSE" AARONIAN

Nevart "Rose" (Kazarosian) Aaronian of Medford, MA, passed away on May 17, 1997, on her 92nd birthday. She was a survivor of the Armenian Genocide of 1915.

Nevart was the beloved wife of the late Suren H. Aaronian and devoted mother of Lillian Devine of Venice, FL; Grace Putnam of Rye, NH; Rosalie Aaronian of Medford, MA; and Richard Aaronian of Exeter, NH. She is also survived by 7 grandchildren and 8 great-grandchildren as well as two sisters, Phyllis Altoonian of Watertown, MA, and Louise Kazarosian of Medford MA. She was predeceased by her brothers, Joseph and Paul Kazarosian, and sister, Clara Kazarosian.

Nevart retired as a seamstress from the Mary Burns Bridal Shop of Boston. She was a long-time member of First Armenian Church, Belmont; a standing member of Women's Fellowship, N.D.; and charter member of Daughters of Vartan. She was also a long-time member of AGBU and lifetime member of the Armenian Missionary Association of America.

Funeral services were held on May 20, 1997, at the First Armenian Church of Belmont, with interment at Mt. Auburn Cemetery, Cambridge, MA.

#### HAIGANOUSH NORADOUNKIAN

Mrs. Haiganoush Noradounkian was born on May 28, 1907, in Aintab, Turkey, the youngest of three daughters of Kevork and Lucy Haleblan.

At the age of seven she lost her mother, and six months later she lost her father and became a little orphan girl at the outset of World War I and the massacre of Armenians by the Turks.

She was taken into the home of a Turkish

officer where she was a servant but was treated like a daughter. Haiganoush went from one Turkish officer's house to another, fetching water, running

errands, minding their children. At the end of the war, she and a cousin of hers went to an orphanage they had heard about. After a short stay at the orphanage, she was located by her cousin, young Rev. Yenovk Hadidian, who took her to his home. She stayed with them for several years, moving with them to Beirut, Lebanon.

When, still in her teens, she learned that her two sisters were in Alexandria, Egypt, she went there to live with them.

In Alexandria, she attended the Armenian Evangelical Church and one day she made her commitment for Christ. Soon after, in 1927, she met a young man, Mr. Assadour Noradounkian, who had returned from the United States to visit his mother. Soon afterwards they were married.

They had three children: Zevart, who is married to Garabed Ekmekjian (they have two children, Aileen and Heratch); Rosy, the second daughter, who is married to George Maranjian (they have two daughters, Selena and Emily); and the youngest of the three, Movses, who is married to Asdghig nee Hovaguimian (they have two children, Raffi and Taleen).

In 1964 Haiganoush and her husband came to Montreal, Canada, to be near their older daughter Zevart and her family. In September of 1969, Haiganoush lost her husband. She managed to live alone and be independent, regularly visiting her two children in the U.S., Rosy and Movses, mostly during the winter months.

During the past three years her health began to fail. She moved in with her older daughter in Montreal, where she received the best of care. She was a mother and a grandmother who was well-loved and respected by her children and her grandchildren. She was also well-loved by all her friends and relations. Gradually her health declined, and she had to be rushed to the hospital many times.

On May 15, 1997, she passed away. Her last words were "please Lord, help me, take me". The Lord heard her prayers and called her home.

Haiganoush Noradounkian was, above all, a Christian lady. Her energy and devotion to the Lord were phenomenal. Until her last few



years, she was always visiting and receiving visitors, helping and encouraging others. Ever cheerful, she was at ease in any group and seemed to be able to communicate and make friends with anyone, irrespective of differences in age, background or language. One might almost say that if Jesus had returned to earth in the form of an Armenian woman, his words and deeds would have been indistinguishable from those of Haiganoush. Her memory will be cherished not only by her dear ones, but by all who knew her. Well done, good and faithful servant. Enter into the glory of the Heavenly Father.

#### EDWARD ANDROYAN

Edward Androyan, son of the late Nishan and Beatrice (Gulian) Androyan, husband of Miriam, and brother of Elizabeth Brooks of Los Angeles, CA, died on July 23, 1997, after a long bout with Alzheimer's. A gravesite funeral service, officiated by The Rev. Dr. G. H. Chopourian, was held on Monday, July 28 at Valley Forge Memorial Gardens.

Ed was a graduate of Friends Central High School and the University of Pennsylvania, Wharton School of Finance. A US Army Veteran, he served as training instructor at the Aberdeen Proving Ground in Maryland. While working in the family business - Eastern Candy Co. - he carried on the family tradition of providing Easter and Christmas candy to the church youth, many of whom, now adults, still fondly remember. In the past, Ed was an active church member and served in various key areas.

Ed is also remembered for his keen sense of humor and as an unselfish man who helped many, both financially and otherwise.

He is survived by his sister Liz, cousins Bess Ruzian of Upper Darby, PA, and Ruth Leslie of North Carolina, as well as many friends.

#### ՌՕՁԻՆ ԳԱՐԱՊՈՑԱՃԵԱՆ

Ծնած է  
Հայէպ, 1934-  
ին Գրիգորի եւ  
Հռիփսիմէ  
Գըլըճեան  
ընտանիքին:  
1936-ին,  
ծնողքին հետ  
հաստատուած  
է Պէյրութ:

1960-ին ամուսնացած է Յովհաննէս  
Գարապրյանի (մահացած 1993-ին) հետ,  
Գարապրյանի Հայ Աւետարանական  
որ ծանօթ է Հայ Աւետարանական  
համայնքին մէջ իր պատասխանատու  
պաշտօններով: 1994-ին Ռօզին  
հաստատուած է Լոս Անճելէս միանալու



մօրը եւ եղբայրներ ընեն: Անողորմ  
հիւանդութիւնը պատճառ կըլլայ որ ան  
աչքերը փակէ 3 Ապրիլ 1996-ին:

Երկար տարիներ դասաւանդած է  
առողջապահական գիտելիքներ եւ  
առտնին տնտեսագիտութիւն Թրասի Հայ  
Աւետ. Կեդրոնի աղջկանց վարժարանին  
մէջ: Լիբանանի պատերազմի օրերուն, թէ՛  
իր բնակած թաղին՝ Բեթանիոյ Կեդրոնին  
մէջ եւ թէ՛ ուրիշ հայաշատ թաղի մը մէջ  
«Բարի Լուր» իմբակներու շուրջ մանուկներ  
հաւաքելով, անոնց ջամբած է հայեցի ու  
քրիստոնէական դաստիարակութիւն:

Ռօզին Գարապրյանեան Մ.Ա.Հ.Ա.  
Եկեղեցիներու Միութեան Ընկերային  
Ծառայութեան Յանձնարարութիւնի սիւնը  
մին հանդիսացաւ, սրտանց ու մեծ  
նուիրումով ծառայելով շուրջ քառորդ  
դար: Ան զնահատանքի արժանացաւ  
արժաթեայ շքանշանով ու պատուոյ  
գիրով:

Ռօզին Գարապրյանեանի հոգիին  
բարիքներէն օրհնուած շատերը պիտի յիշեն  
զինք ու փառք տան Աստուծոյ Անոր մէկ  
խոնարհ ծառային համար:

The AMAA Board of Directors extend  
their heartfelt condolences to the families  
of the deceased through the medium of the  
AMAA NEWS.

Shamlian, Lousaper Arlington, MA	Dec. 30, 1996
* Bezjian, Rosine Mission Hills, CA	Jan. 17, 1997
Kalashian, Mary Watertown, MA	Feb. 2, 1997
Avedian, Lily Irvine, CA	Feb. 4, 1997
Beziranian, Setrak San Francisco, CA	Feb. 11, 1997
* Khorozian, Ovsanna Oradell, NJ	Feb. 20, 1997
**Kvouksourian, Sirvart Utica, NY	Feb. 21, 1997
* Kalajian, Charles Belmont, MA	Feb. 25, 1997
* Chamichian, Rev. James Fresno, CA	Feb. 26, 1997
Sarkissian, Vartanoush Central Falls, RI	March 7, 1997
Avedissian, Shoushanig Silver Springs, MD	March 12, 1997
* Stedman, Corrine River Edge, NJ	March 14, 1997
* Tourian, Rebecca San Mateo, CA	March 27, 1997
* Casparian Richard Cranston, RI	March 29, 1997
* Markarian, Alice Glendale, CA	April 2, 1997

Sarian, Lydia Wyncote, PA	April 3, 1997
* Hintlian, Araxie Belmont, MA	April 18, 1997
* Mesrop, Ann Marstons, PA	April 21, 1997
* Malootian, Azniv West Hartford, CT	May 5, 1997
* Davidian, Aram Astoria, NY	May 8, 1997
Kezirian, Herbert Fresno, CA	May 11, 1997
* Noradounkian, Haiganoush Montreal, Canada	May 15, 1997
* Aaronian, Nevart Medford, MA	May 17, 1997
* Davidian, Beatrice Beverly Hills, CA	May 21, 1997
Garboushian, Philip May 25, 1997	
* Hartinian, Anoush Van Nuys, CA	May 30, 1997
* Keosian, Cora Hawthorne, NJ	June 1, 1997
* Ofazian, Sirarpi Fresno, CA	June 13, 1997
* Khanbabian, Tadeos Bloomfield Hills, MI	July 12, 1997
* Garabedian, Mary B. Palmer, MA	July 13, 1997
Shadarevian, Isahag Buenos Aires, Argentina	July 14, 1997
Hovasapian, Apraham Tehran, Iran	July 14, 1997
Konyalian, Krikor Granada Hills, CA	July 21, 1997
* Aaronian, Charles Medford, MA	Aug. 10, 1997
Najarian, Benjamin Providence, RI	Aug. 10, 1997
Bartigian, Sally Cranston, RI	Aug. 13, 1997
* Kassarian, Miralda San Rafael, CA	Sept. 3, 1997
* Hadjinian, Khatoun Montreal, Canada	Sept. 23, 1997
* Morris, Eunice W. Warwick, RI	
* Markovits, Walter Port Jervis, NY	
* Tashjian, Alice Cranston, RI	
**Durna, John Hacketstown, NJ	
* Jendian, Marderos Fresno, CA	
* Enoch, Charles Del Rey, CA	

\* Memorials designated for AMAA.

\*\*Bequest Assigned



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